WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

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TERMS OF THE

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THOMAS T. SKILLMAN,

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For the Western Luminary.

THE GREAT CONTRAST.

Mr. Editor,

If you think this worthy of insertion, I hope you will give it a place in your Western Luminary. The object which I have in view in making this communication to the public is, to exhibit in contrast a few of the most striking differences between the present state of christianity, and that which is taught by our Lord and Master in the New Testament. In giving publicity to my thoughts on this subject, I do not wish to dip my pen in gall, in order to poison the minds of the pious; nor do I wish that my sentences should be lighted up with the consuming fire of controversy, which is so well calculated to inflame the very worst feelings of our nature, awaken our dormant prejudices, and bar up every avenue through which conviction or instruction might enter the mind; but with all the sincerity and simplicity of an humble believer in the person and doctrines of the meek and lamb-like Jesus, I wish to lay before my fellow travellers in tribulation a few things, which I hope and pray may be of service to them between this and the termination of their pilgrimage.

When I arose early this morning, after returning my thanks to the Lord for preserving me through the past night, and asking his blessing and directions on the pursuits of the day upon which I was entering, I took up the New Testament, and read the 5th chap. of Matt. down to verse 43—and as I read from that unto the 47th, I was brought to a solemn pause! My mind was struck with an unusual degree of awe, when I compared the spirit inculcated in those verses, with the present predominant spirit of many of those who have taken upon them the high and holy name of *christians*, a name which signifies, *a follower of, and a believer in the Lord Jesus Christ* To follow the Redeemer, is to keep his commandments, and make his word the continual rule of one's faith and practice. Do the professed disciples of the blessed Jesus who dwell in this city, and the regions round about, act in conformity with the requisitions of the word of God? The most unequivocal mode of ascertaining the true answer to this question is, to compare the contents of the above verses, with the ordinary conduct of many of the professors of which the various denominations in our vicinity and country are composed. The contrast is presented below as follows, where both Jesus Christ and his professed follower, speak for themselves.

Jesus Christ says, Mat. 5th ch. 43d verse;—Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy?

Professor says;—My Lord and Master, that is right. I will do as they did in old times. I have heard it said by my best friends, and some pious people, that a man should love his friends and hate his enemies, and certainly that is not unreasonable.

Christ, verse 44. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Professor. O my Redeemer! this is too hard a saying, 'who can hear it?' I could do almost any thing else with more ease, freedom and good will, than to comply with this requisition. Those things which were done in *old times* I do, but these new things are too hard for me.

Christ, verse 45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Professor. I think I am one of the children of my heavenly Father; but I cannot do all that He has told me to do. I can love all, or at least nearly all the members of my own Society, and I can love my neighbours who are friendly and obliging, or those who have assisted me when in distress, but I cannot love those who have done me an injury either in my person, character or purse.

Christ, verse. 46. For if ye love them which love you, what thank have ye? do not even the publicans the same?

Professor. I must confess I am very much like the publicans. I love them that love me. And as it respects the reward, which I am to obtain for loving my enemies, I cannot claim much, for I have loved them but very little.

Christ, 47 verse. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Professor. I do love to see and salute my brethren, and would often wish to salute them and them only. The members of my own church, who believe precisely as I do in every thing, I think are entirely correct, and I think every one who differs from me in opinion, are entirely in the wrong; therefore I am unhappy in their company very frequently, and wish myself absent when they begin to express a sentiment different from my own. And as it respects my worldly enemies, which are not of any profession, or religiously attached to any sect, I cannot love them.

Now, Mr. Editor, behold the picture of many modern professors of the christian religion! The picture is drawn with but few strokes of the pencil, yet the general outlines are as large as life.

We see here exhibited in a plain character, the inconsistent conduct of many who declare openly to the world that they are the people who follow the Lamb whithersoever he goeth; when at the same time they prove by their conduct that they do not follow *Him* scarcely any where he goeth. I awfully fear that when that day of final retribution shall have rolled around, many of these poor earthly, worldly minded, deluded, deceived and deceiving miserable creatures. will say to the Saviour, Lord. Lord, open to us. But he will answer, verily I say unto you, I know you not, &c. Mat. xxv. 11—12.

My dear sir, how can we believe people to be christians, when they are so contrary to the pattern shewn by our blessed Lord, by which they should be fashioned. Those five verses are not the only parts of scripture which are so different from the practice of many modern professors; but the word of God abounds with many declarations of equal importance, which are too of-

ten read superficially, or entirely overlooked as it respects the practical bearing which they were designed to have on the christian life.

If these lines should be the happy instrument of bringing to deliberate reflection one careless, or of stirring up to renewed diligence any one or more of the backslidden, or worldly minded children of God, I should think myself amply compensated for my trouble; or what is still more desirable, if some deceived, foolish virgin should be convinced of the sad mistake under which the soul had laboured, and then brought to the knowledge of the truth, O how thankful should I be.

A.

THE CHURCH SAFE.

1. If to any it is a burden to join in the general concert of prayer for Zion's increase, they can excuse themselves, and the glorious work will still go on. There are those who consider the duty a privilege. If the church could live without them, and duty did not bind them to pray, they would weep to be denied the privilege of bearing her interests to the throne, and of waiting for the redemption of Israel. Such may wait still upon the Lord, and may wait with confidence, that every prayer will be answered, every tear preserved, and every hope accomplished.

But are there those who would wish to be excused from this service? who have no pleasure in the duty, and no faith in the promises? Well, they can act their pleasure, and the church will live. But whether such will have any share in the glories of that kingdom, whose approach they dread, "demands a doubt."

2. If any grudge to contribute of their wealth, for the advancement of the church, they can withhold. If they have a better use for their money, or dare not trust the Lord, there is no compulsion. *Some happy beings* will have the honour of the work. It is to be accomplished by the instrumentality of men, and if any are willing to be excused, and insist on doing nothing, they can use their pleasure. And if such would ruin their children by holding them back, they can. (They can form them to such habits that the world will never be disturbed by their munificence.)

But the work will go on. *Once* our fears on the subject were great. We doubted whether the Christian world would ever give the heathen the gospel. But our fears are removed. We have now no apprehension as to the issue, and can only pity those who are blind to their duty, their interest, their honour, and their happiness.

3. If any are willing to remain out of the kingdom of Christ, they can act their pleasure in this matter too, and yet the marriage supper will be full. The kingdom of Christ will be large enough; large as he expected, large as he desired, large as the Father promised; large enough to gratify the infinite benevolence of his heart. If any do not wish to live in heaven, the mansions they might have filled will be occupied by others. The celestial choir will be full, and the name of Jesus will receive its deserved applauses from the myriads who shall be redeemed from every nation, kindred, tongue and people.

If sinners can do without God, he can do without them. Heaven will be as happy as it would be if more were saved. And the prison of despair will contain exactly that number, whose ruin will exhibit to the best advantage the character of Jehovah; and the smoke of their torment, which shall ascend up forever and forever, will form a stupendous column, on which will be written, legible to all heaven, HOLINESS, JUSTICE, TRUTH.

The vast accession made to the church in the late revivals, and the still greater increase in the future

years of millennial glory, will swell the number of the saved beyond all calculation. Sinners who now join the multitude, and are thus secured from present reproach, will soon find themselves attached to an insignificant and despicable minority. It would seem at present that the number of the lost will be great, but you may multiply them beyond the power of human enumeration, and still there is no fear but the number of the saved will be greater.

If any, then, would prefer to remain out of the kingdom, they have their choice, and the shame and ruin will be their own.

4. If any should be disposed to enter into league with the lost angels, and oppose the church, they can do so, and still the church will live. Earth and hell, united, can make no effectual opposition to her interests. God is in the midst of his people, and will help them, and that right early. In these circumstances, one shall chase a thousand, and two put ten thousand to flight.

Some opposition is necessary to awaken her energies Solomon was seven years building the temple, when all was peace: but Ezra, with the trowel in one hand and the sword in the other, could build the second temple in four. The enemy has always promoted the interest he wished to destroy. God will make the wrath of man to praise Him, and the remainder of wrath He will restrain. If any would make opposition to the growing interests of Emanuel, they can, but they will accomplish their own ruin, and perhaps the ruin of their children. It never was so dangerous as now to be the enemy of Christ's kingdom. All such must be crushed under the wheels of that car in which the Son of God is riding in triumph through a conquered empire. To make opposition is as unavailing as if a fly should make an effort to stop the sun. There await the enemies of the cross, certain defeat, shame and ruin. In the mean time the church is safe.

5. Fathers and Brethren in the Ministry, this subject will raise your hopes. Are you stationed where it is all darkness around you, and have the hosts of hell alarmed you? cheer up your hearts. Try to penetrate the surrounding darkness, and you will soon be convinced that your fears are ill timed. Speak to the children of Israel that they go forward. If night does seem to hover about us, still is it manifest that the day has dawned upon the hills. The church has never been in danger, and we ought to be ashamed of our fears. Be at your watch tower, dear brethren; turn your eye to the east, and you will soon descry the light. If there is any truth in the promise, and if a thousand transpiring events can speak, we shall soon have opportunity to hail Emanuel at his second coming. If our courage fails us, in a day like this, we have only to lie down and die with shame. When the victory was doubtful, you might be afraid, and yet save your character, but none are afraid now, but cowards. Shall we hesitate to die, if necessary, in securing a victory already gained, and to gain which many a brother has spilt his blood? Our missionary brethren have carried the standard of the cross, and planted it in the centre of the enemy's camp, and they are not afraid; and shall we be afraid at home? If so, let us calculate to have no share in the spoil. But, brethren, I bring no charge, you are not afraid, you will die at your post, if necessary, and the victory will be secured.

6. Christian brethren, one word to you. If you are not officers in the camp of Israel, you are soldiers: if you may not command, you may fight, but not with carnal weapons. Let the subject inspire you with courage. A few more conflicts, and your toils are ended; the church is safe, and you are safe. Only believe, and soon you will see the

salvation of God. Amen, even so come, Lord Jesus, come quickly.

Andover Tract.

The past twenty years have so outdone our highest hopes, as to render it impossible to predict what twenty more may do. God has begun to work on a scale *new* and *grand;* and the inference is that he will go on. After what we have seen, we could hardly be surprised, if twenty years to come should put the Bible into every language under heaven, and should send missionaries, more or less, to every benighted district of earth. Let benevolent exertion increase in the ratio of the past seven years, and God add his blessing, and half a century would evangelize the world, tame the lion and the asp, and set every desert with temples, devoted to the God of heaven. When the bosom of charity shall beat a little stronger, (if there should be the necessity,) men will sell houses or farms to save the heathen from hell, and the child will sit down and weep who may not say, that his father and mother were the friends of missions. And what parent would entail such a curse upon his children, and prevent them from lifting up their hands in the millennium. I had rather leave mine toiling in the ditch, there to enjoy the luxury of reflecting, that a father's charity made them poor. Poor! they are poor who cannot feel for the miseries of a perishing world; whom God has given abundance, but who grudge to use it for his honour. Teach your children charity, and they can never be poor. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Can this promise fail? Then we can all leave our children rich, and the heirs too of a fortune they can never squander. We can purchase for them the privilege of drawing upon the exhaustless resources of heaven. What a privilege now to be a *parent*!

Ib.

"MOTHERS CAN DO GREAT THINGS."

A clergyman, now fulfilling the duties of his office punctually, ardently, and faithfully, was asked, when examined by a Bishop's Chaplain, whether he had made divinity his study;—he replied he had not particularly—"but," said he, "my mother taught me the Scriptures"—"Ah!" said the Chaplain, "Mothers can do great things!" The young man was examined with respect to the extent of his knowledge, was approved, ordained, and desired to preach before the Bishop.

Mothers may perceive how necessary and useful are their pious instructions, and be encouraged, while their husbands are busily engaged in providing for their families the meat that perisheth, to be diligent, bringing up their offspring in the knowledge of the Scriptures, as did the mother of Timothy. This anecdote may also lead reflecting parents to consider what ought to be the education of their daughters, that they become such mothers; for on the education of daughters depends the future welfare, not only of families, but of our country.

The excellent mother alluded to in the above aaecdote, wrote as follows to another of her sons, on hearing the birth of his eldest child: "Give him an education, that his life may be useful—teach him religion, that his death may be happy."

THE PRAYERLESS MINISTER REPROVED.

The following fact shows that God's blessing on others, may also attend a faithful discharge of our own duties:—

"A pious man was once led by some common engagement to associate a whole day with a minister, who had greatly neglected his sacred duties. Their business took them from home, and they had much conversation on religious subjects. At night they came to the same Inn, and found they could

have but one bed room. The minister was soon undressed and in bed, without saying any prayer. His companion at first hesitated whether he should put out the candle and then pray, or say his prayers openly. He thought that his duty at that time, led him not to be ashamed of prayer; and he prayed, extinguished the light and went to bed. This faithful discharge of duty was not lost on *him*, who had gone prayerless to bed. The conversation he had heard, and the example which he had seen, left a deep and abiding impression on his mind; and from that time he became a faithful and laborious minister of Christ." *N. Y. Observer.*

A TRACT PLACED IN THE HAT OF A CONFIRMED INFIDEL.

I had a conversation, not long since, says a very intelligent and respected correspondent, with a person who disbelieved the Bible, and despised the means of Gospel grace. After a long talk, I put into his hat, unseen by him, the Tract entitled *The Death-Bed of a Free Thinker, or the Last Hours of Hon. Francis Newport.* He did not discover it until the next morning; as he rose from his bed he cast his eye into the hat, and read the title of the Tract. It pierced his heart. At first he was determined not to read it: but feeling uneasy, and anxious to know what it contained, he read it, his conviction deepened, and it proved the instrument of his conversion to God.

Such mighty proofs as this, of the efficacy of Religious Tracts, should stir up pious minds at least, to vigorous exertion; that every community on the face of the earth may be supplied with these soul-searching messengers of truth.—*American Tract Magazine*

PLAIN PROMISES.

Dr. Watts said, "I bless God I can lie down with comfort to-night, not being anxious whether I awake in this world or another." When almost worn out with infirmity, he observed to a friend who visited him, that he remembered an aged minister who used to say, that the most learned and knowing Christians, when they came to die, had only the same plain promises of the Gospel for their support, as the common and unlearned. "And so," said he, "I find it. It is the plain promises of the Gospel that are my support; and I bless God they are plain promises, that do not require much labour and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

TALE BEARING.

"*Thou shalt not go up and down as a* tale-bearer *among the people.*" Lev. xix. 16.

"*The words of a* tale bearer *are as wounds, and they go down into the innermost parts of the belly.*" Prov xviii. 8.

"*He that goeth as a* tale-bearer *revealeth secrets, therefore meddle not with him that flattereth with his lips.*" Prov. xx 19.

"*Where no wood is, the fire goeth out: so where there is no* tale-bearer *the strife ceaseth.*" Prov. xxvi. 20.

"*And withal they learn to be idle, and not only idle, but* tattlers, *speaking things which they ought not.*" 1 Tim. xxvi. 20.

Messrs. Editors—If you will publish the above extracts from an old book which I very much revere, I will venture to tell you an anecdote, for the *originality* of which, if not for the *pith*, I can most conscientiously vouch.

Ezekiel Crosby pursued an honest occupation, which made him the inmate of every family in the neighbourhood. He was remarkably social whenever topics of a general nature presented themselves. My uncle asked him one day, what he thought of a little neighbourhood dispute which had recently commenced. This he did, not

out of any evil intention, but because he knew that Ezekiel could not be otherwise than familiar with all the circumstances, and he had some curiosity to become acquainted with the facts from so judicious a source. Ezekiel, however, was not to be caught. Casting an arch look upon my uncle, he says, "Think you that I am going to be a pack horse for the neighbourhood to carry about their slander?" Thou art right, said my uncle, for should they only tell the truth—the exact truth—and carry it from house to house, thou couldst keep the whole neighbourhood in hot water to the very chins.—Both Ezekiel's and my uncle's remark had a great effect on my mind. What do you think of it?

Missionary.

GOOD RULES AND MAXIMS,

Given by a Schoolmaster to his Pupils.

I. When in company, the conversation turns on an absent person, and you are called to express an opinion—always fancy that very person is standing silent behind you, looking over your shoulder, and listening attentively to what you say. You will then speak prudently, and with due regard to his character.

II. As far as possible, when you come to be your own masters, avoid contracting debts—try to do without every thing you cannot pay for, and when prudence requires the contracting of a debt, be punctual to a day in paying it. Your affairs will then never get into confusion—you will always know exactly how you stand with the world.

III. Set a high value on your word in all things—be sure you never make a promise that you are not morally certain of being able to perform. The highest compliment your neighbours can bestow on you will be to say—"his word is as good as his bond—you may place implicit faith in what he says."

IV. Always be ready to do an act of kindness when you can do it consistently with all your other obligations. And always do it cheerfully, gladly, without a wry face or an apology. But let those you oblige see and feel that you take delight in serving them. This will make you many friends—many who will be ever ready to oblige you in turn.

V. If you receive an injury, sleep at least twelve hours soundly before you make up your mind in what manner to treat it. Then palliate it as much as you can, and reflect well on what course will be at once most honourable, humane, and advantageous, in regard to it. Thus you will stand a good chance of acting wisely.

VI. Choose your company among men of virtue, regular habits, and good sense—so that your own character, habits, and manners, may be formed in a good model. This will save you much trouble, and redound in the end greatly to your advantage.

Salem Obs.

THE GOOD LAWYER.

In the life of Mr. John Cotton, the author relates the following concerning his father who was a lawyer. "That worthy man was very remarkable in two most admirable practices. One was, that when any one of his neighbours wishing to sue another, applied to him for advice, it was his custom in the most persuasive and affectionate manner imaginable, to attempt a reconciliation between both parties; preferring the consolation of being a peace maker, to all the fees which he might have obtained by blowing up the differences. Another was, he was accustomed every night, to examine himself, with reflections on the transactions of the past day; and if he found he had neither done good to others, nor got good to his own soul, he was as much grieved as Titus was, when he complained in the evening—"my friends! I have lost a day."

WESTERN LUMINARY.

Two Dollars per annum, in advance.

LEXINGTON:

WEDNESDAY, MAY 10, 1826.

CHOCTAW MISSION.

Communicated for the Western Luminary.

MAYHEW, *Choctaw Nation,*
22d March 1826.

To the Young Ladies Mis. Soc. Lexington Kentucky.

Dear Friends,

The letter from your Secretary, Miss Blythe, with the box of clothing, Bibles,&c. which it accompanied, reached us about the last of Nov. of the same year. The articles were all in good order, were such as we needed, and have been very useful to the schools.

Our friends have great reason to be dissatisfied with us, in neglecting so long to answer their kind letters, and acknowledge their benefactions We could offer excuses, but feel more disposed to confess our unfaithfulness in this as well as many other duties; and beg the Society at this late period, to accept the united, affectionate and grateful acknowledgements of the Mission family at Mayhew. The continued remembrance and efficient aid of your society, but above all the assurance that we have an interest in your prayers, has produced in our hearts, we trust, feelings in some measure corresponding and reciprocal. We have experienced enough to teach us, that without God we can do nothing. His aid and favor we are taught to seek and expect by prayer.

At times we have experienced sore disappointments and trials, which have occasionally cast a depressing gloom over our prospects. Children who had raised high our hopes—whose interesting cheerful countenances, and pleasing improvement had taken strong hold of our feelings, have been suddenly taken from us, and thrown back again into all the darkness and vice and wretchedness, from which they were so happily emerging. And instead of receiving the smiles of grateful approbation from these parents, for months and years of labor and instruction bestowed on their children, we have experienced cold and chilling disaffection. These are some of the trials of Missionaries. And we at times hardly dare to tell our friends, that their liberality often meets with no better return. But are not these things to be expected? Are they not often experienced from those born and educated in Christian lands? at least will not all who admit and feel the native depravity of the human heart expect such things? Did the Saviour of the World and his chosen Apostles, in their labours of love meet with any better return?——We wish our dear friends to be apprised of our trials, that their expectations may not be too sanguine, and that they may know how pray for us.

Now for a more encouraging prospect. We are at this place surrounded with promising children. These remain after all the changes and disappointments, the winnowings and siftings we have experienced. With respect to most of them, we have reason to believe they will continue with us, and be permanently benefitted. They are happy in their situation, interested in their studies, and manifest an increasing and affectionate attachment to their teachers.

The boys school contains 25 scholars. At the examination, the 8th inst. the most forward class, in addition to a variety of lessons, they had committed in common with the other classes, were able with facility and correctness to describe the boundaries of all the United States--the rise and course of the principal rivers—the situation and size of the principal cities and towns, with the boundaries of all the European

kingdoms, their principal rivers, cities and towns; with the population and form of government of each kingdom and state—also the degree of civilization and prevailing religion. In the same manner they could go over Asia and South America. They have also been through the fundamental rules in Arithmatick, write letters and other composition; and speak select pieces in Choctaw and English.

The female school taught by Miss Burnham, also contains 25 scholars. They have gone through nearly the same studies as the boys, excepting Arithmetic. In some particulars they excel the other school. We now employ, on wages, two of the young women who have been scholars. They are assistants to Miss Burnham. One of them oversees the larger girls while out of school, in cutting and making men's clothes. This they are able to perform in what we call in this country a workmanlike manner. The encouragement given these girls has had a very happy effect on others.

After all, our great dependance is on preaching the gospel. As yet we cannot give you the cheering intelligence of souls converted to God. Mr. Byington, Mr. Wright, Mr. Williams, Mr. Dyer, and Mr. Gibbs, are studying the language. The two former have commenced preaching in it

We feel an interest in the Choctaw Academy at Great Crossings in Kentucky. Hope it will be a great blessing to the nation.

Should our friends in Kentucky be disposed to forward to us any further supplies of clothing, it will be gratefully received. Of some articles we have an abundant supply. The school and family will soon be in want of pantaloons for boys and men, shirts for men and frocks for women and girls Cloth and strong shoes will always be acceptable. But probably we are not as needy as many other stations.

Your very sincere friend,

C. KINGSBURY.

The solicitude you and your dear associates manifested in your letter, to lighten our burdens and assist in our cares, was truly grateful to us. We feel at once that you are engaged in the same great object of spreading the gospel among the heathen. And how important it is, my dear Miss B. that their should be a union of feeling and conduct amongst the professed followers of Christ—yes, my sister, every link added to this chain is of unspeakable value I trust our apparent ingratitude will not damp your zeal in this important work. You are not forgotten in our little social meeting for prayer, and we feel strengthened and encourged in the reflection that we are remembered by you. Pray earnestly, my dear sisters, that we may all be more faithful in whatever sphere we are called to move. Though God may not permit us to see the fruit we anticipated, yet we ought to keep this in view, that "duty is yours, and events God's." The clothing you sent was very judiciously chosen, and was such as has been very useful; garments ready made have been a great help; we are now in a better situation, as to sewing than ever before, but we still find a variety of cares which requires constant attention. The task is pleasant, and after all our trials, we have many encouragements that our labour will not be in vain in the Lord. With the best wishes for your happiness here and hereafter, believe me, yours, in christian love,

ELECTA M. KINGSBURY.

MACKINAW MISSION SCHOOL.

Extracts from a letter written by a young lady, a member of the Missionary family, at Mackinaw, in Michigan Territory, to a friend in Connecticut.

Mackinaw, Oct. 19th, 1825.

To-day, while we were at dinner a company of six Indian children, (five boys and one girl,) arrived in a most

pitiable condition. In consequence of head winds, they had been 14 days coming from the Sault St. Maire, a distance of only 90 miles, and the three last days had been entirely without food. The father of three of them came with them.

"Timidly" indeed did this father lead his untaught children. He did not bring all. Some were left behind from a fear that so many would not be received. He brought a letter from Mr. Schoolcraft, Indian agent at the Sault, earnestly requesting that these children might be taken into our family, adding—"We have many such children here, who are daily running to waste, and must go to destruction."

What was to be done? We were already full to overflowing. Nearly an hundred of us crowded into two small inconvenient houses. The Society on which we depend for support tell us that their funds are low, and their resources scanty. These children if received, must not only be fed, but clothed for a severe winter, now at hand. But could we reject them?

Nov. 24th.—Little did I think when I commenced my epistle that it would remain so long unfinished, and you might imagine that a vacation of two weeks in my school, would have afforded an opportunity, at least to have filled one sheet. This, however, was not the case. The first week was fully occupied in making clothes for our new comers, and the second was a busy and confused week in preparing so numerous a household for a removal — Notwithstanding, being about to leave the village, we contrived to make two or three visits, and among the rest, one to an Indian sister, who with six others united with the church in this place on the 4th Sabbath in September. This woman appears to live as much in the exercise and enjoyment of religion, as any one I ever knew. She has lately been quite ill, but she says she is as happy when sick, as when in health. I could not but feel that some who had been longer professedly in the school of Christ might have felt reproved to have heard her, after we had surrounded the tea table, with great seriousness, crave a blessing on the food. At sister Ferry's request, she showed me several curious specimens of industry and ingenuity. Among other things was a bed-quilt composed of octangular pieces not larger than a dollar, and some very elegant dresses in the Indian style, displaying great taste.—She now feels that time may be more usefully employed. She has recently learn to knit, and of her own accord has been knitting for our boys. I do think it an aspersion of the Indian character to say, that they are naturally more indolent than those of a fairer complexion. I am sure we have had abundant proof to the contrary in our family. We have now 25 girls of different ages from four to perhaps seventeen. Five of these have joined the family since my arrival. Three are employed in rotation in the kitchen, and the number of garments made by them since July last is 108. Their tasks are usually performed with the greatest cheerfulness, and when required to do any thing, seldom have I discovered signs of displeasure even by a change of countenance. O how I sometimes wish that E—— and my other little girls in F. could see them, particularly our little Helen Curtis.—A more interesting child I think I never saw. From her size one would not suppose her to be more than three years old, though she is probably four. This child has during the summer past pieced a bed-quilt, done considerable sewing besides, and has now commenced the second pair of stockings. She reads in easy readings, and every week learns a short Sabbath lesson. She is also a sweet singer. It is pleasing to hear her as well as the others humming over their tunes while at work. Nor are they by any means

deficient in point of intellect. Considering the disadvantage of having a new language to acquire, and being taken off from their studies so much to labour I have been astonished at the improvement made by many of them. Some who have been in the school not more than 18 or 19 months can read well in the Testament and Reader, write a decent hand, and several have commenced the study of Geography. To convey religious instruction advantageously, we feel very much the want of Catechisms, suited to their capacity. The few that they have had, have become so much worn as to be mostly unfit for use; and most of their Sabbath lessons are from the Bible. Several of them have recited the book of Matthew through, besides Hymns and other portions of Scripture. In order to form a just estimate of attainments, however, it must be recollected that it is but about two years since the Mission was established, and the number of children during the first winter was only 12. It has now increased to 77.

LONDON JEWS' SOCIETY.

Extracts from the Seventeenth Report.

(*Continued from last week's paper.*)

PRUSSIA.

The friends of the Society will remember the account given in the last Report of the two Jews of Berditchef, who, after a journey of 13000 miles, undertaken for the sole purpose of obtaining Christian Instruction, arrived at Berlin in the Autumn of the year 1822. It was then stated, that, after a due course of religious instruction, they had received baptism, and were learning the trade of book-binding.—Your Committee have now the pleasure to add, that having for more than two years given the most satisfactory proofs of their sincerity, by consistent Christian conduct, and farther manifested the requisite disposition and qualifications, the Berlin Society have resolved to prepare and send them as Missionaries to their Jewish Brethren, and your Committee have engaged to make the necessary advances for their support and education.

In reference to Mr. Handes, the Missionary of the Berlin Society, Professor Tholuck writes, under date of the 4th of December—

Mr Handes has returned from his late journey; and his verbal report of the result of his labours far exceeds our expectation, and calls for our devoutest gratitude. Consider only the following facts, and tell me, if they are not most encouraging; nay I would almost say, unexampled. At R. our Missionary found access to the hearts of the Jews; not as if he had come to Jews, the enemies of the Lord Jesus, but as if he had come to brethren in Christ: the head of the Synagouge took such a liking to him, that he called him his dear Pastor; and allowed him every day to deliver addresses to the Jews in his house: during these addresses, the Jews sometimes shed tears, pressed the hands of the Missionary, and requested his prayers for them.—At L. some Jews called upon Mr. Handes, and earnestly entreated him to prolong his stay with them; adding that they would, at their own expense, hire a room which would contain two hundred persons, where he might preach to them. At G. he held a meeting, professedly of Christians, in a large room; which was attended by all the Jews in the place, without exception.

POLAND.

In Poland your Society had, at the period of the last Report, four ordained Missionaries, the Rev. Messrs M'Caul, Becker, Wendt, and Hoff: besides Mr. O'Neill, who had not received ordination: since that period, they have been joined by Messrs. Wermelskirk and Reichardt. During the last year, Messrs. M'Caul and Becker

have been stationed at Warsaw, and Messrs. Wendt and Hoff at Petrikau.

Mr M'Caul writes—

God is blessing our labours here, in a most wonderful manner. Our German Services in the Church are well attended. We have a Service on the Jewish Sabbath: we preach on that portion of the Law or the Prophets which has been read that day in the Synagogue. Besides this, we expound, on Tuesdays and Thursdays, a Chapter out of the Old Testament: this is especially, intended for those Jews who have expressed a wish to be baptized. A Jewess had received instruction from me, and had remained equally firm against temptations and persecutions: as her family is rich and powerful, we thought it would be well to secure for her the protection of his Imperial Highness, the grand Duke Constantine: we therefore applied to him, through Colonel Fenshaw, and begged that he would condescend to be sponsor: to this application His Imperial Highness returned an answer in the affirmative; inviting us, at the same time, to perform the baptism at his place in Belvidere.

LETTER FROM MR. FISK TO MR. KING.

After Mr. Fisk was informed that he was on his dying bed, he directed the following litter to Mr. King.

Beyroot, Thursday, October 20, 1825.

My beloved brother King,—Little did we think when we parted, that the first, or nearly the first intelligence concerning me, would be the news of my death. Yet, at present this is likely to be the case. I write you as from my dying bed. The Saviour whom I have so imperfectly served, I trust now grants me his aid; and to his faithful care I commit my immortal spirit. May *your* life be prolonged, and be made abundantly useful! Live a life of prayer. Let your conversation be in heaven. Labour abundantly for Christ. Whatever treatment you meet with, whatever difficulties you encounter, whatever vexations fall to your lot, and from whatever source, possess your soul in patience; yea, let patience have her perfect work. I think of you now in my dying moments, and remember many happy hours we have spent together. And I die in the glorious hope of meeting you where we shall be freed from all sin. Till that happy meeting, dear brother, farewell! P. Fisk.

THE INTREPID JURYMAN.

Extract from a late publication, entitled, "An Excursion from Sidmouth (in Devonshire) to Chester." By the Rev. Edmund Butcher.

I cannot help congratulating our country upon the inestimable value of trial by jury. I have lately met with a proof of its excellence, which ought not to be forgotten.

A Judge on the northwest circuit in Ireland, tried a cause, in which much of the local consequence of a gentleman in the nighbourhood was implicated. It was the landlord's prosecution against one of his tenants, for assault and battery, committed on the person of the prosecutor, by the defendant, in rescuing his only child, an innocent and beautiful girl, from personal violation. When the defendant was brought into court, the prosecutor also appeared, and swore to every fact laid down in the indictment. The poor defendant had no lawyer to tell his story: he, however, pleaded his own cause effecually, by appealing to the judgment and the heart. The jury found him *Not guilty*.

The judge was enraged, and told the jury they must go back and consider the matter; adding, he was astonished at their giving such an infamous verdict. The jury bowed, went back, and in a quarter of an hour returned, when

the foreman, a venerable old man, thus addressed the bench:—"My lord, in compliance with your desire, we went back to our room: but, as we there found no reason to alter our opinions or our verdict, we now return it to you, in the same words as before—*not guilty*. We heard your lordship's reproof; but we do not accept it as properly applying to us Individually, and in our private capacities, it is true, we are insignificant men; we claim nothing, out of this box, above the common regard, due to our humble, yet honest stations; but, my lord, assembled here as a jury, we cannot be insensible of the great importance of the office we sustain. We feel glad that we are appointed, as you are, by the law and the constitution: not only to act impartially between the king and his subjects, the offended and the offender, but to form the barrier of the people, against the possible influence, prejudice, or corruption of the bench; to which we do not wish to offer the smallest degree of disrespect, much less of insult; we pay it the respect which one tribunal should pay to another, for the common honour of both This jury did not accuse the bench of partiality or oppression—no, we looked upon it as the sanctuary of truth and justice; still, my lord, we cannot erase from our minds the records of our school books. By them we are taught that kings and judges are but fallible mortals: and that the seat of justice had been polluted by a Tressilian, a Scroggs, and a Jeffrys." The judge frowned at these words, but the intrepid juror thus proceeded:—"My lord, I am but a poor man: yet I am a free-born subject, and a member of the constitution—nay, I am now higher, for I am one of its representatives: I therefore claim, for myself and fellow jurors, liberty of speech."

The judge here resumed his complacency, and the orator continued his address. "We have nothing to do, my lord, with your private character; in this place it is veiled by your official one; we know you only in that of a judge: and as such, we would respect you: you know nothing of us, but as a jury; and in that situation, we look to you for reciprocal respect! because we know of no man, however high his titles or his rank, in whom the law or the constitution would warrant an unprovoked insult towards that tribunal, in which they have vested the dearest and most valuable privileges they possess. We sit here my lord, sworn to give a verdict according to our consciences, and the best of our judgments, on the evidence before us. We have, in our minds, discharged our duty as honest men. If we heave erred, we are accountable, not to your lordship, nor to the king who appointed you; but to a higher power, the King of kings."

The bench was dumb, the bar silent; astonishment and applause murmured through the crowd—and the poor man was discharged.— *English paper.*

THE PIOUS STAGE DRIVER.

A traveller taking the outside seat of the coach, and next the driver, (an honest looking negro, of sober demeanor, and neat apparel,) soon perceived from the tenor of his remarks, that he was piously inclined, and though strangers before, they soon rejoiced together, seeing they were fellow-travellers on the high and holy way of Zion. Near thirty years this poor negro had been walking in the truth, and yet in the bond of slavery, and though in his own words "he was slave now, his massa no set him free when he die," yet a heavenly Master had died and set him free for ever from a harder slavery, "the bonds of sin and death." He stated that, when first converted, his worldly-minded master sought to turn him aside from the heavenly way. He said, "when my massa first find me pray, he give me lash thirty time: but O! me pray *next time too!* but I much

afraid my poor massa have go to bad place; for he die poor sinner, never sorry." How bright and pleasantly shines the light of truth here: it may well remind us of the earliest examples of faith and suffering; so this humble follower of the Lord Jesus was numbered among those, who, through faith and patience, inherited the promises—"who endured trials of cruel mockings and scourging, being destitute, afflicted and tormented."—Such are the *effects of the Bible!* how very important then the instruction of the ignorant in Divine Truth!

Lond. Evan. Mag.

INVETERATE HABIT.

James Ogilvie, who acquired great and just celebrity in the United States a few years since for his rhetorical performances, was a slave to the immoderate use of opium. The following passage, extracted from a manuscript letter to a friend, is discriptive of one of the fierce but ineffectual struggles of a powerful mind against the tyranny of noxious habits, to which he became the slave and perhaps the sacrifice:

"I had been long in this way before I changed my place of residence. Physicians told me death would be the certain consequence of the disuse of the drug: I felt that its use must soon destroy me; and tardy suicide, in any view, is no less criminal than immediate self destruction. My mind revolted from the idea. On the first night of my arrival, my frame was exhausted, and I slept. The greater part of the second was passed in writing, and then I retired to rest—but it was not rest—it was a horrible dream; every individual fibre appeared to have its peculiar pang; every sense brought agony. I suffered the tortures of the damned. Twice I rose and put the phial of laudanum to my lips, twice I put it away untasted. I was in most excruciating pain, and I rose the third time, but I plucked it away, opened the window with desperate resolution, and threw it on the ground. When I saw its fragments glitter in the moonlight, I felt a sentiment of triumph. I am regenerated, but it is as a resurrection from the grave. Before I was languid and nerveless as a new born infant; now I have regained health, strength, and spirits, and look back on my infatuation with horror."

MR. WOLF.

The Christian Observer for January, 1825, contains a decree of Prince Abbas Mirza, of Persia, authorizing Mr. Wolf, the Jewish Missionary, to establish a College in the royal residence of Tabriz, where English professors may fix their residence, in order to instruct and give lessons to childred.

PARIS BIBLE SOCIETY.

The Paris Bible Society, we are happy to learn, experiences every year an increase in the number of its auxiliaries, and consequently in its pecuniary resources. By the accession of 23 new auxiliary and branch societies, during the past year, the total number has been augmented to 96, and the formation of several more is in contemplation. These are happy indications of an increasing interest for religion.

Rel. Chron.

AMERICAN BIBLE SOCIETY.

The treasurer of the American Bible Society, has acknowled the receipt of $5001 63 during the month of February 1826. The issues from the society's Despository during the same period, were Bibles, 1683; Testaments 1811: total 8434.—Value, $2176 92.

Baptist Missionary Funds.—The amount of moneys received on account of the Baptist General Convention by Heman Lincoln Esq. Treasurer from 1st. the 24th March, was $1783 63.

GREECE.

The Paris papers of the latest date, contain a Greek Official bulletin, dated at Napoli di Roman, Dec. 28, which states that, towards the end of November Ibrahim Pacha, afrer having passed the Alpleus, and burnt Phyrgos, advanced on Gastouni. On the way 400 horsemen of his advanced guard, encountered a body of 200 Greeks, who were stationed in a favourable position, and maintained their ground. The troops then turned upon a neighboring village, where they massacred the women and children. Ibrahim then presented himself with 5000 men before the village of Barthalamoin, where 1500 Greek guerillis and more than 4000 women and children had been entrenched several days. He attacked this position during a whole day, but unable to carry it, after sustaining a loss of 500 men, beat a retreat, and the besieged found time to entrench themselves in the Fort of Chloumontir. Towards the evening 100 Egyptian horsemen again presented themselves before Barthalamoin, but were driven off by the few villagers that remained. This defeat inflamed Ibrahim to such a degree, that he immediately marched with 4500 men to punish these brave villagers. 150 men of the garrison were sent to their assistance. These, on arriving within two leagues of the place, met a strong detatchment of Egyptian cavalry, who offered them battle, which was accepted. The enemy forced to abandon the high road, sought sefety in some of the neighboring Vineyards, but were pursued and a great part of them killed by the Greeks. The latter were however soon surrounded by 4000 foot soldiers, but bravely maintained the fight during *nine hours* and perished every man of them on the field, selling dearly their lives. 1200 Egyptians remained on the field, and many wounded were conveyed to Ibrahim's camp. Ibrahim then abandoned his ground, burnt the town of Gastouni, and established his camp before Patras. *Philadelphian*

GROWTH OF THE RUSSIAN EMPIRE.

Under Ivan I. in 1462, the Russian Empire contained 18,494 square miles; at his death, in 1,055, 37,137; at the death of Ivan II. in 1584, 125,465; at the death of Michael I. 1645, 254,361, on the accession of Peter I. in 1689, 263,900, and 16,000,000 inhabitants; at his death in 1725, 273,815, and 20,000,000 inhabitants, on the accession of Catherine II. in 1763, 319,538, and 25,000,000 inhabitants; at her death, in 1796, 331,830, and 33,000,000 inhabitants; at the present day, 366,494, and 50,000,000 inhabitants. *Philadelphian.*

CHARLESTON LIBERALITY.

The Ladies of the "Congregational & Presbyterian Female Association for educating Young men for the Gospel ministry," in the city of Charleston, S. C. have voted 400 dollars annually for five years, to endow a Scholarship in the Literary and Theological Seminary, about to be established in this State.

Agricultural Funds appropriated to Sabbath Schools.—We learn from the Illinois Spectator, that the Agricultural Society of Illinois, by a vote of the members, has been dissolved; and its funds which are considerable, are to be appropriated to the encouragement of Sabbath Schools in that State, on condition that branch depositories for the supply of books, &c. to such schools, shall be established at Vandalia, Springfield, Palestine, Shawneetown, Kaskaskia, and such other places as may be deemed expedient: and on condition that the fund granted shall be a *permanent* fund, to be employed solely in the purchase and sale of books and other necessary articles.

SWEARING REPROVED.

A profane Scotch nobleman, on seeing a large stone in the road which led to his country house, ordered his servant to send it to hell. "My lord," replied the servant, "If I could send it to heaven, I think it would be more completely out of your lordship's way."

PROSPERITY AND ADVERSITY.

Prosperity is not without its troubles, nor adversity without its comforts. A mind that can bear affliction without a murmur, and a great fortune without vanity, is pleasing and admirable.

MARRIED,

In Lexington, on Thursday evening last, by the Revd. *Nathan H. Hall*, Mr. HUGH FLEMING, to Miss MARY D GROOMS, all of this place.

POETRY.

For the Western Luminary.

THE HUSBANDMAN'S EVENING HYMN.

To Thee! great painter of the smiling plain,
To Thee! the swelling note of praise shall rise
Ye sighing zephyrs, catch the grateful strain
And bear it trembling to yon distant skies.

The purling brook, the cultivated hill,
The green-clad pastures, and the chrystal spring,
The broad majestic oak, the murmuring rill,
The works of thy almighty hand I sing.

Kentucky's picturesque, romantic stream,
The blaeting tenants of my charming vale,
The silent moon with soft enchanting beam,
And waving groves shall listen to my tale.

I'll sing how spring breathes round its sweet perfume!
And spreads on every flower its vernal hue—
How autumn triumphs in the harvest home!
How soft! how silent! falls the morning dew.

How charming is the rose-bud in its prime!
How grateful is the soft descending shower!
How glows the virgin lilly! smells the thyme!
How sweet the smell of every blushing flower!

When summer's lingering blooms adorn the field,
And bright'ning prospects charm the wandering sight,
I'll praise the mighty hand that spheres can wield,
That spreads the heavens, and fills the sun with light,

When hoary winter spreads its horrors round,
And chrystal drops on every spray appear,
When autumn smiles, with nodding plenty crowned,
I'll praise the Power that stores the rolling year.

Where e'r *I* turn I see thy goodness spread,
O'er every rising hill, and sloping dale,
Eternal bounty rears its golden head;
Then let me muse his praise, for words would fail.

J. H.

V———————s, Ky. 1826.

ANECDOTE.

The late Rev. William Romaine, of London, in crossing the Black Friar's bridge, came up with a man who, in a style of unusual and fearful impiety, called upon God to "*damn his soul for* CHRIST'S *sake!*" Mr. Romaine, laying his hand upon the blasphemer's shoulder, said; "*My friend, God has done many things for Christ's sake, and perhaps he will do* THAT *too;*" and passed on. The reproof, quite as original as the imprecation, went to the wretch's heart; and was the occasion of his "turning from the power of Satan unto God," and becoming an exemplary follower of that Redeemer, whom he had been in the habit of insulting. "A word spoken in due season, how good is it!"

The *lives* of professors are *books*, which the most ignorant and depraved can read and understand.

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